

*K R m.* THE *447 e 23*  
*3*  
**MEANES**

OF  
Preventing, and Preserving from,  
and CURING of that most Conta-  
gious Disease, called the

**PLAGUE:**

WITH  
The Pestilential Feaver, and the fear-  
full Symptomes, and Accidents,  
incident thereunto.

Also some Prayers, and Meditations upon Death.

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*By one who desires it may bee for the glory of God, and  
the good of all People.*

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Amos 3. 6.  
*Shall there bee evil in the City, and the Lord hath not done it ?*

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LONDON,  
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Old Bayley. 1665.

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THE  
EPISTLE  
TO THE  
READER,

Kind Reader,

**I** Must begge one thing of thee, if God by his Providence glance thine eyes upon this little peece, to read it throughtout, for it is intended for the general good of all, and especially for the Poor. I desire thee not to slight this opportunity put into thy hands, for thou knowest not how few dayes may pass over thy head, but thou thy self, or some of thy Friends, may perish for want of such Directions as this small Treatise can afford thee; which under God, may bee an Instrument of much good unto thee, or thy Friends. This I do promise thee, that when thou hast bought it, thou wouldest not be without it for three times what it cost thee. Therefore neglect no opportunity wherein thou mayest bee doing good. Some may say, this is a little Pam-

## To the Reader.

plet, there bee greater Volumns both of Physick and Chyrurgery, published by men of known Abilities: To this I may answer, that the wisest men seldome judge of things by bigness, but trying all things, they embrace the best; And again, the poor are locked from them severall waies.

First, they are in Latin, so that the poor cannot read them: Or suppose theres are enough to be bought in English, sure I am, the prices of them are so high rated, that the poors purse will not bear it.

Here kinde Reader, thou mayest have Directions that tend for the good of thy soul, as well as thy body; And if thou reapest any benefit by this little piece, return the praise and the glory of all unto God, then have I attained the expected end of this my labour; Farewell.

M. R.

The





THE  
Means of Preventing, and Preserving  
from, and Curing of that most Conta-  
gious Disease, called the

# PLAGUE.

*The Plague what it is.*

**T**He Plague is a Disease Venomous and Contagious, and hateful to mankind, and deadly for the most part, accompanied with grievous sores, as Carbuncles, Batches, Blains, and also spots, and discolourings of the skin, by antient Writers, called *Pestis*, and in *English*, Gods Tokens; For the Pestilential *Bubo* and *Carbuncle*, are more manifest signes of the Plague, than the spots, for spots are seen in Fevers, which are not Pestilential.

The Plague may be fitly called the Rod of God, for the sins of the World: The word Plague, signifies, a wound, a stroke, or a hurt, for whosoever hath this disease, hee is wounded, plagued, stricken, and that by God, it is a killing Disease, fearful to man, unawares seizeth upon mans Body, sleeping or waking, and being once entered, produceth deadly accidents, it is compared with the *Serpent* that killeth man by his sight, looking upon man; The Plague killeth those whom it breatheth upon, no man can account himself free from it.

Many learned Writers testifie this Disease proceeds from the influence of the Heavens, so that by their great distemperature the Ayre is Poisoned and infected, which wee are enforced

to receive into the secret Closets of our Bodies.

*What safety have we then, or what can be a more fearfuller enemy to man, than Pestilential Feavers? which seizeth upon man as a Thief, at unawares, and lurks in every corner of the House, in his Secret Chambers, threatening to take away his life; when hee least mistrusts, yea, when fast asleep: Such is this horrid Disease, from which God in his mercy deliver us and our Land.*

*Of the parts of Mans Body the Plague invadeth.*

Three parts Subject to Infection, the Animal, Vital, and Natural faculties, which have their Seats in the Brain, the Heart and the Liver; on one or all these the Infection seizeth upon, and once entered, triumpheth over the whole body of man to his destruction, if God bee not more merciful in his Preservation.

The Plague is a Feaver, hee that hath it, is not without a Feaver, neither is hee freed from the danger of this Feaver, till one, or more than one of the Crisis happen; for until the Botch, Carbuncle, Blain, or Spots, manifest themselves, no account can bee given, what will become of the Patient: Wee may expect death, the distempet continuing.

*Symptomes of Recovery.*

The first is this: If a digestion in Nature follow, and the Feaver cease, the sick rest, a Botch come to good perfection, a Carbuncle to separation, and the Blains drying, and withering, and chearfulness appearing, then wee may hope the worst is past.

*The causes of this Disease.*

And that is the sins of all people: Sin makes God Execute this Judgement upon a Nation; *Shall there bee evil, in a City, and the Lord hath not done it.*

Now God can put the Host of Heaven in order, to fight against us, and wee have no way to escape his Judgements but by Prayer and true Repentance, and this is that, which brings a blessing upon the means you use for your Recovery.

*The terrestrial Causes of the Plague, are these:*

Vapours from stinking Ponds, Dirches, Dung-hills, Sinks, Channels,

Channels, Vauls, unclean Slaughte-houses of Beasts, dead Carcasses of Men; Stinking Fish, Fowle, any thing that hath contained life and is putrified; and in great Cities, as in London, unclean keeping of Houses, and Lanes, Alleys, and Streets, from these, raised, and the like venomous Vapours, by the warmth of the Sun exhalled, Infects the Bodies of Men, and produceth the Plague, which once produced, is too apt to spread it self, and become popular, as experience sheweth;

*The Accidental signs of the Plague*

They are various, and uncertain; not in all persons alike, but to speak in general:

1. The first appearance of the Plague, it appeareth cold, pain in the head, and in the stomach, and sometimes in the back, and then took for an Ague, and little feared, untill it excludeth those whose pains begin in the back, with these kind of beginnings, are more hopeful of healing, after when it beginneth with pain and giddiness of the head and stomach.

2. Others complain of Pain with great heat inward, in the stomach, and intrails; When the outward parts are chill and cold, ready to shake.

3. Again, Some in the beginning complain of great thirst, others of shortness of breath, swelling and soreness of the throat.

4. Again, some are taken with desire of sleep, and infrequent yawnings, and it is unsafe to let these sleep before they are well sweated; And therefore my desire is, that you would not delay, but apply this Medicine:

Take of Zedory In powder half a dram, common Treacle half a spoonful, white Wine Vinegar three spoonfuls; Take this upon any infection of the Plague, as soon as you are sensible of it, and sweat upon it, as long as the spirits will bear it; Repeat this over, untill, to make the cure absolute; drink with it Posset Drink, or Veal Broth, as in other courses of Physick.

Now as touching signs, and accidents of this Disease: No man can speak of any terrible symptom, sign, of any Disease whatsoever, that hath befallen any man; but the like hath been seen in some one person or other sick of the Plague, and therefore it is called the sickness, as comprehending all other sickness in it self.

*Accidental signs which preface Death.*

As namely, when the Patient is possessed with soundings, and faintings, and cold and clammy sweats; often changing the Countenance, vomiting of slimy, sharp, and ill-coloured flegme either greenish, yellowish, blackish, or blood-coloured, Saines, or voiding of excrements disordered, and discoloured, either fatty, blackish, unctuous, or unnaturally stinking, Convulsions, contractions of the Nerves, growelling and piddling with the fingers, as plucking the Bed-clothes.

We shall speak something of the three great outward signs of the Plague.

*Imprimis*; First the Bubo, these Buboes, Boyles, or Pestilential Bothers, commonly happen in the Emunctories, Sinkes or cleansing parts of the Body, as the Artist terms them, and sometime elsewhere if they be Pestilential. Namely, they come in the glandulous parts, under, or behinde the ears, if the brain bee oppressed, which is the place by which the brain, if Nature bee able, driveth out the Venome, or Poysonous Infection which would kill the whole Body.

In the second place, it cometh under the Arm-holes, where are certain small Glandules or Kenels; and to that part the heart sendeth out the venomous vapours, or offending matter, which suddenly groweth there to an Imposthume, Bother or Boyle.

The third and last place where the Bubo Pestilential cometh, is in the Groin, where when the Liver is oppressed, and Nature strong, she sendeth forth the Discale or Bother thither, and this is the third part where the Bother appeareth.

The second outward sign of the Plague, is the fierce burning Carbuncle, called the burning Cole, which happeneth in every part of mans body, without Order, Rule, or Controule, within the body, as well as without, it does appear, first inflamed, hard in the midst thereof, with a burning pain, afflicting the sick like the burning fire, and itching much, which if scratched, will come forth, a redish, yellowish, dusky coloured Icoug, and sometimes the pain is so great, the Patient will grow mad.

The

The shape of this Disease is somewhat round, and the colour uncertaine; sometimes it is pale, sometimes reddish, sometimes black, or purple, or greenish, and the two last colours are most fearful, and therefore in the beginning of this Disease sweat the Patient well, if it appear greenish the Party commonly dyeth. Thus much of the Second principal signe of the Plague.

The third signe of this Disease is the Blaine, whereof some infected have many, and some againe not one; and this Disease is a painful angry Pust, somewhat like the small Pox, but in colour more red or cloudy, seldome transparent as a small Pock usually is, but farre more painful; some have them big, and some have them little, with a small head, of an angry blew or redish colour, sometimes of a lead colour, hard, or fleshy, growing upon a large root or stool; this Disease is found in every part of the body, but this Blain seldome killeth or hindreth the cure of the disease. So much for the third signe, the Blaine.

The fourth signe of the Plague, is the Mark or Spots, called *Gods Tokens*, but not alwaies certaine signs of the Plague, nor of death to the Patient; as some ignorant Nurfes, nay most Nurfes imagine, for many have Spots of several forms and colours when venomous Feavers reigne, and yet not the Plague; againe, many have suspicious and fearful Spots, which the Vulgar terme *Gods Tokens*, and recover, and live many years after to Gods glory; these Spots are upon some bodies like Flea-bitings, in others larger, in some as bigge as a penny, their kindes in some like Freckles, sometimes found upon the Breast, sometimes upon the Back, the Armes, and Legges of the Patient, they are in colour blewish, and of a sad red; sometimes of a lead colour, and of a purple colour, they are without paine, but many times the very sight of them to the Patient causeth fear, but let me desire the Patient to fear his sins more, and use the means, and by the help of God you may doe well. By the way, some Doctors will give this advice, to fly from the place visited, and that quickly, and that farre, and tarry long from the danger the infected are in, where it reigneth, I

deny not, but they are good Rules, but remember our God is every where; now let him that flieth fly from sin, from all sin by true repentance, and this is the safest way, the best way to cast anchor in Christ, and depend upon Christ.

*Things to be avoided in time of Plague.*

1 Every fullness is uneasie for Nature to digest, and may prove vicious; in contagious times beware of raw Fruits, of Oysters, Muskles, new Wines, or the like novelties, as Millions, Musk-millions.

2 Beware of being abroad too early, or too late, in times of contagion; observe a good custome with your owne Bodies, doe not suffer the body to be too costive or over-much bound, neither is it safe to keep a mans body daily in purging, no nor in daily looseness, for it is not good nor safe; neither Bleed but by good advice if it may be had, no not before nor after Sicknes, for fearful effects doe ensue often by unadvised bleeding, and purging in contagious times, now Preservatives are put before Curative Medicines, in the disease of the Plague, by most Learned men the reason is; as well concerning the Sick, as also their friends and attendants, therefore it is not amiss to begin with things that preserve from the infection, and one is to correct the Evil Ayre in houses.

*A Remedy against the Infection.*

Take a handful of Rue, and put it in a Gallon of Vinegar, and drink three spoonfuls in a morning, in half a pint of wormwood-Wine, or dip a peice of Bread in the Vinegar only and and eate it; take Figgs and steep them in Rue-vinegar all night, eate two or three in the morning fasting.

*A Remedy if you are infected.*

Take a penny-worth of Venice Treacle, and mixe it in two or three spoonfuls of Dragon-water, and drink it off and sweat.

*For the prevention of the infection of the Plague, by John Jones Gentleman, Apothecary to his Majesties Household.*

Take two quarts of the purest White-wine Vinegar, and steep in it Juniper Berries four ounces bruised, and half a hand-  
ful



ful of Angetica stalkes, after twelve houres infusion, adde to it a quart of the purest Rose-water, then straine it, power it upon half a handful of red Poppy-flowers, and half an ounce of Coarcheneal, and half a pound of the best double refined Sugar, dip a peice of bread in this every morning, and eate it fasting, for prevention.

*Doctor Miron's Receipt against the Plague.*

Take one handful of Wood-forrel, half an ounce of Pom-citron-seed bruised, half a quarter of an ounce of Hartshorn, and a few Marigold flowers, boyl all in three pints of Posset-drink a little while over a gentle fire, and then take them off the fire, and let them stand until they bee almost cold, then straine out the Posset-drink, and then let the Patient drink thereof bloud-warme half a pint in two or three hours, or oftner if the Patient desire it; the Patient is not to eate or drink any thing else during this distemper, other than Water-grewel, without any bread, butter, or sugar in it; this by known experience hath recovered those which have been raving mad.

*Another for the prevention of the Infection.*

Take every morning the quantity of a Nutmeg, and at night when you goe to bed of this Electuary.

Take Conserve of Woodforrel one pound,  
which will cost 2 s. 0. d.

Cyttron Bark beaten small, four ounces 2 s. 8.

Juyce of Kermes half an ounce 0. 3.

Diascordiam one ounce 0. 6.

London Treacle one ounce and half. 0. 6.

5. 11.

Beat this into an Electuary with six ounces of the sirrup of the juyce of Cytrons, and take it as above mentioned.

*Another when any is infected.*

Take half a quarter of a pint of Canary, half a spoonful of Rue-vinegar, a quarter of an ounce of London-Treacle, mix it together, and drink it hot every six hours, and continue so until the violent distemper be over.

Drink clear Posset-drink made of one gill of Vinegar, half a pint

Pinte of Canary, which will make a posset of a Pottle of Milk.

*To prevent the Infection.*

If a house bee Infected, to dissipate the Infection, keep the house alwaies armed with the fume of this mixture following:

	o	s.	d.
Take six pound of Salt-peter	o	6	o
Three pound of Brimstone,	o	1	o
<i>Assafetida</i> , one pound.	o	4	o
Camphry six ounces.	o	6	o
Myrrhe, four ounces	o	2	8
Frankincense four pound	o	2	o
Pitch six pound.	o	1	o
Fine Benjamin two pound, the smallest is best.	o	6	o
	1	8	o

Beat all these dry substances aforesaid, into a powder, then melt your Pitch, and when it beginneth to cool, put in the powders, and stir the powders with the Pitch very well, pouring in as you stir them, about a quart of the best Vinegar, and when they are cold crumble them into powder, and put them in pots; Burn a small quantity of this morning and evening, to prevent Infection, but to cure, keep the house alwaies in the fumes of this mixture.

*For to make the Nosegay Antidote.*

Take Storax in powder one ounce and a half, Juniper Berries one ounce and a half, Angelica roots, one ounce and a half, Gum Tragacanth one penny-worth, steeped in a quarter of a Pint of Rue Vinegar six hours, then mix that with the Ingredients aforesaid, and beat it in a Morter into a paste; Adding thereunto a quarter of an ounce of the oyle of wormwood, as you finde occasion: Then Role them up into small balls, and put them into little Ivory Boxes, or sackenet Baggs, keep them to smell to. For a nosegay Antidote, Camphris one ounce is good.

*A Preservative for the poor, and a good Cordial*

Take Bay-Berries, the weight of nine pence, and throw away



way the husks, and grate them to a powder, or beat them to a powther, and take the same in stale Beer or Ale, or in VVhite Wine, and goe to bed, and strive to sweat therewith, and that fully, it provoketh sweat well, and thereby cureth the Diseases, and may be taken three or four times if occasion be, for it is a Cordial against the Plague.

*Again.*

Also Beer of the infusion of Wormwood and Rue is very good, and to eat of the Herb Sorrel, or of Wormwood, is good to preserve from the Plague, and used in sauce, is a very good Cordial.

*Again.*

The outlandish Angelica-roots are very good chewed in the mouth, and so keep in the mouth a small root thereof for the preserving from the Plague.

*Onward Medicines to be used to Cure the Plague, and draw forward the Disease.*

First, when the Bubo or Carbuncle appears, take a Cock, or a Hen, or a Pidgeon, or a Chicken, or a live Puller, bare about the rump and vent, then strew a little salt thin upon the Botch, then binde the birds leggs and wings, as easily as may bee, and let her sit upon the Botch until she dye; burn her, and take another, and use her as the former; and do this so long till they live, for as long as the Venome is in the Carbuncle, they will dye, and when out they will live:

Now you must apply remedies to draw, and Horse-leeches are very good to apply to the place; If the Leeches take, it is a sign of health; and to make them take the better, wet the place with fair water and sugar warmed, and gently wiped off again, they will take the better:

Also Pidgeons dung, warmed with swines fat, or Hens dung, and turpentine mixed very warm, applied warm twice a day like to a poultis.

*A good Emplaster to ripen and break the Sores.*

First take the heart Crows-foot, make it into a poultis, by bruising it soft with a Pestil, in a cloath; This will draw it, and blister the skin.

C

Secondly,

Secondly, again, Mustard-seed and Pidgeons dung, well beaten together, with a little Swines fat mixed, and applyed warm, do much draw forward a Borch, or Carbunkle.

Thirdly, Take Plantain leaves, or roots for want of leaves, a good quantity, and shred them small, then bruise them well, and strain out the juyce, with crums of bread, household leavened bread, boiled in the fore-said juyce, or in the juyce of Sorrel is as good; Make a poultisse of this and apply it, adding in the boyling some Barrows grease, apply it very warm, Shift it three or four times a day; It allwageeth the pain, draweth the venom out.

*Another Remedy.*

Take of the greater Cumfrey hacked and beaten, boiled in Milk, with crums of bread, then add a little Butter, and a few Prunes boiled therein, take out the stones; Thus applyed, doth digest and suppurate the Bubo.

*Another Medicin to ripen a Borch.*

Take a great Onion, make a hole in the top of it, and take part of the Onion out, fill it up with Michridate, or Treacle, and roste it in embers, and apply it very warm to the Borch; This is an excellent Antidote, to take away the great pain, and to draw forth the venomous humours, and doth utterly quench the malignant power thereof.

And thus I conclude, and begg a blessing upon all those that shall use the means, and if any there bee, that shall receive benefit and recovery by these Directions: first, let him thank almighty God, that hath created Medicines of the earth to heal his people; and secondly pray for mee, a sinner, the Writer of this little Treatise, for to that intent I took the pains.

And now fellow Creature who ever thou art, if it bee thy chance to meet with this Book, let mee desire thee to read over these Meditations and Prayers; the Comfort will bee thine own.

## SECT. I.

*Meditations of Death.*

**T**He life of a Christian should bee a continual Meditation of Death.

The flight of a Bird is directed by her traile, the course of a Ship is steered by the helm; so is the life of man ordered by the serious apprehension of his last end.

The first man was called *Adam*, which signifieth, a piece of red Earth; hee was cloathed with the skins of dead beasts, hee was adjudged to the Earth, to digge: God would have his Name, his Garments, and his Employments, remembrances of his Grave and Mortality: And therefore Christians, read over the 90th. Psalm, and meditate thereupon.

*So teach us to number our daies, that we may apply our hearts unto wisdom, vcrs. 12.*

## SECT. II.

*The Meditation of Death is good against the Sin of Pride.*

Whatsoever thy Wealth, Birth, Wisdome, Beauty, State, or Strength bee, thy foundation is in the Dust; *Jeb 4. 19.* Some are cloathed in Purple, and fare well every day, others lye at the Gates, and have not so much as the crumbs of their Tables.

But in the Grave, Rich and Poor meet together, and the Ulcers of *Lazarus* will make as good dust as the Paint of *Jehonabel*: Kings must leave their Crowns and Scepters at the Grave; *I have said yee are Gods, and all of yee are Children of the most High, but yee shall dye like men, Psal. 82. 6, 7.*

## SECT. III.

*The Meditation of Death is good against Covetousness.*

The Rich man in the Gospel, when hee had built his Barns, and

and inned his Harveſt, was called away by Death, and carries nothing with him of all his great ſtore hee had provided, *Luk. 12. Wee brought nothing with us into the world, and it is certain wee can carry nothing out of it, 1 Tim. 6. 7. Bee not covetous, O duſt and aſhes.*

*The Meditation of Death, is profitable againſt Luſt.*

The Prodigal ſeeing many ſpectacles of mortality, by reaſon of the great Famine, leaves his Concubines and riotous living, and returns again to his Father; *Luke 15.*

I have read of one going to the Stews, who meets a dead Corps carrying to the Grave, the ſight whereof makes him goe back, and ever after lived a chaſte life. *I beſeech you as ſtrangers and pilgrims abſtaine from fleſhly luſts, which war againſt the ſoul, 1 Pet. 2. 11.* the Argument uſed by theſe Apoſtles to bear down in us the luſt of ſin, and the ſin of luſt, is the mortality of our bodies, why then art thou luſtful O duſt and aſhes?

#### SECT. IV.

*Again, the meditation of death is an Antidote againſt all evil in the world.*

Death is certaine.

*Abraham* the Father of the faithſul dyed, and the friend of God.

*Jacob* wreſtled with an Angel and prevailed, Death waſt too hard for him.

*David* triumphed over tenthouſand Philiftines, and Death triumphed over him.

*Solomon* a Wiſe man, he knew the nature of all Plants, and no Plant had the vertue to make him immortal; man is like an Hour-glaſs new turned up, which never ceaſeth running till it be all out.

We muſt needs dye, and *are as water ſpilt upon the ground, which cannot be gathered up againe, 2 Sam. 14. 14.*

#### SECT.

## SECT. V.

*The time when we shall dye, uncertain.*

The rich man promised to himself many years, but foole that he was, that night his soul was fetcht from him, *Luk. 12.*

*Behold now I am old and know not the day of my death;* Gen. 27. 2. God would have us ignorant of the last day, that we might be ready every day.

To defer Repentance till to morrow is dangerous; God hath promised thee pardon if thou dost repent to day, but if thou dost not repent, hee hath not promised thou shalt live till to morrow; And if it be not an end of thy sins, it may be an end of thy life; If it bring not forth Conversion, it may bring forth Confusion.

Do therefore as the wise Steward, before thou beest turned out of this house, make sure of God, and Heaven.

## SECT. VI.

*The place where we shall Dye, uncertain.*

Death surprized *Abel* in the Field, *Gen. 4. 8.*

And *Eli* sitting at his Door, *1 Sam. 4. 18.*

*Job's* Children at a Feast, *Job 1. 19.*

*Eglon* in his summer Room, *Judges 3. 10.*

*Herod* sitting upon his Throne, *Acts 12. 13.*

Expect that therefore in every place, which in all places expects thee, and let not the place of thy death trouble thee, for the earth is the Lords and the fulness thereof.

## SECT. VII.

*The manner of Death is uncertain.*

There is a natural death, when a man dies as a Lamp goes

out, because there is no more Oyle to feed it,

And there is a violent Death, when the soul is thrust out of doors, and the Lamp of life, not burnt, but blown out.

There is a timely Death, when a man dyes in a full Age.

There is an untimely Death, when a man is crop'd like an ear of Corn, before it is ripe.

There is a lingering Death, when the soul is besieged with Sickness, and as it were, starved, and tired out of her habitation.

And there is a Death, accompanied with raving madness, and distemperature of Body.

Now who knows which of these deaths are appointed for him?

Now the Lord prepare us to meet him, for unto God the Lord belongs the Issues of Death, Psal. 118.

Death is a sleep Brethren, I would not have you ignorant concerning them that are asleep, 1 Thes. 4. 13.

I will lay mee down in peace, and take my rest, Psal. 4. 8.

Death hath no sting, Death is swallowed up in Victory; O Death where is thy sting? Thank be to God, who hath given us Victory through Jesus Christ our Lord. 1 Cor. 15. 25, 28.

Is our death uncertaine, and the manner of our death uncertaine, learn to live well, fear God, and keep his Commandments; doe justly, and love mercy; walk humbly before God, for precious in the sight of the Lord is the death of his Saints.

Blessed are they that dye in the Lord, for they rest from their labours, and their works follow them, Revel. 14. 13.

Some Directions.

1 In the time of thy Sickness, with Hezekiah, call thy self to an Account for all thy Sins, mourn for them in the bitterness of thy soul, confesse them to God, and ask forgiveness.

2 Send for the Ministers, and desire his Prayers.

3 Let him give thee the Sacrament of the Lords Supper, this is the best provision for so long a journey; I say to thee as the

the Angel to *Elijah, Arise, and rise, for the journey is too great for thee*; and it with *Elijah* thou dost eat and drink by faith and true Repentance, thou mayest travel in the strength of this meat to *Hezek.* the Mount of God, *1 King. 19. 7, 8.* this will not make thee dye more quickly, but more quietly.

4. Remember Christ hath purchased Heaven, happines, and glory for thee.

5. If thou beest a Father, or Mother of Children, call them before thee and blest them, so did *Jacob* when he departed.

6. Make satisfaction if thou beest able to such as thou hast wronged and defrauded, without restitution no remission; inquire with *Samuel* whose Ox thou hast taken, or whose Assle thou hast taken; whom thou hast defrauded; whom thou hast oppressed, or of whose hands thou hast received a bribe, and restore it; send for them who have offended thee, and forgive them, and for those whom thou hast offended, and ask forgiveness.

7. And lastly, resigne and give over thy self to God, *Behold, here am I, let the Lord do to me as seemeth good to him*, *2 Sam. 15. 26.* *Not my will but thine be done*; and if thus thou beest prepared at the day of death, *Oh well is thee, and happy shalt thou be*, *1 Samuel 12. 8. 3.*

*Blessed is that Servant, whom his Lord when he cometh shall find thus doing*, *that dying*, *Mat. 24. 26.*

And conclude thy life by Prayer.

A Prayer to be used by a sick, or dying man.

**I** Will praise thee, O Lord God, that thou hast considered my low estate, and hast not shut mee up in the hands of my enemies, nor made my foes to rejoyce over mee; and now let thy right hand protect mee, and let thy mercy come upon mee, for my soul is in trouble and anguish, because of its departure from the body. O let not the assemblies of its wicked and cruel enemies meet it in the passing forth, nor hinder me, by reason of the sins of my passed life; O Lord, be favourable unto mee, that my soul may not behold the hellish countenance of the Spirits



of darknesse; but let thy bright and joyfull Angels entertain it, that it may give glory to thy Holy Name, and to thy Majesty; Place me by thy mercifull Arme before thy Seat of Judgement, and let not the hand of the Prince of this World snatch me from thy Presence or bear mee into Hell; Mercy sweet Iesu, Amen.

### Another Prayer intine of Plague.

**O** Lord our God, in whose Name standeth our help, and among other evils, hast promised us to deliver thy people from the snares of the hunter; and the noysome Pestilence; we beseech thee take this thy Plague away from us, and as the stench of our sins hath ascended up into thy nostrills to provoke thy wrath against us, so let our humble supplications come before thee to procure our happy and speedy release from it, Lord call back thine Angel, and cause him to sheath his Sword again, we are thy Childezen, the works of thy hand, we are sorry for our sins, which are the cause of all this, and we purpose amendment; We are but men, dust and ashes, not able to bear long, therefore, Lord have mercy upon us, and that soon, send us comfort, and suffer us not to perish after so miserable a sort: We thank thee O Lord, that thou hast not left us altogether comfortlesse, without hope, considering how many thousands are left alive; Wherefore, O Lord, we beseech thee bless us, and all those that depend upon us; Set thy saving mark upon our houses, as thou didst upon the Israelites, and give order to the Destroyer, that he hurt us not; Put strength to our Weaknesse, let thy good blessing make the Preservatives of the Physician, and our Duttings up, places of more security to us, and profitable; and let us not trust too much in the outward Means, but chiefly in thy Mercies and Blessings upon them, keep us in our down lying, and uprising, and protect us in our vocations; Have pity upon our distressed brethren, comfort the desolate Widows, provide for all the Fatherlesse Childezen, gather us together again; That by this means we are dispersed, and continue thy Mercifull Work in diminishing  
our



our dead numbers, till we may justly say in confidence and thanks, with the Prophet, we shall not dye, but live, and declare the Works of the Lord: Grant this O Lord, for Jesus Christs sake, our onely Saviour; Amen.

A Prayer to bee said in the Progress of Sicknes.

**O** Lord my God, blessed Jesu, who by thy bitter Death and Passion hast sweetned the Cup of Death to us, taking away its bitterness and sting, and making it an entrance to Life and Glor; Have pity upon me thy Servant, who have so deep a share in sin, that I cannot shake off the terrours of Death, but that my Nature with its hereditary corruption still would preserve it self in a disunion from the joys of thy Kingdome; Lord, I acknowledge my own infirmities, and begge thy pity, it is better for me to be with thee; but the remembrance of my sins, doth so deppress my growing confidence, that I am in a great strait, between my fears and hopes, between the infirmities of my Nature, and the better desires of conso- ming to thy holy Will and Pleasure; O my dear Redeemer, wean my soul and all my desires from the flatteries of this World; Pardon all my sins, and consign so great a favour by the comforts and attestation of thy Divinest Spirit, that my fears being mastered, my sins pardoned, my desires rectified, as the Hart thirsts after the springs of water, so my soul may long after thee O God, and to enter into thy Courts; Heavenly Father, if it may be for thy Glor, and my Shockly good, to have the daies of my Pilgrimage prolonged, I begg of thee health and life, but if it be not pleasing to thee, to have this Cup passe from me, thy will be done: My Saviour hath drunk off all the bitternesse; behold O Lord! I am in thy hands, do with me as seemeth good in thine eyes: Though I walk through the Valley of the shadow of death, I will fear none evil, for thou art with me, thy Rod and thy Staffe comfort me: I will lay me down in peace, and take my rest, for it is thou Lord only who shalt make me to dwell in everlasting safety, and to partake of the joys of thy Kingdome, who Liest and Reigned, e.

ternal God, Who without end. Amen.

A Prayer for one in danger of Death.

**O** Lord Jesus Christ, our health and life, our hope and our Resurrection from the dead; I resign my self up to thy holy will and pleasure, either to life, that I may live longer to thy service and amendment, or to death, to the perpetual enjoyment of thy presence and of thy Glories; Into thy hands I commend my spirit, for I know O Lord, that nothing can perish which is committed to thy Mercy: For my soul, strengthen it with thy Grace against all temptations, let thy loving kindness defend it as with a shield, against all the violences and hostile assaults of Satan: Let the same mercie be my guard and defence, which protected thy Martyrs, Crowning them with victorie in the midst of flames, heird torments, and most cruel deaths: There is no help in me, O Lord, I cannot by mine own power, give a minutes rest to my wearied body, but my trust is in thy sure mercies, and I call to minde, to my unspeakable comfort, that thou wast hungry, and thirsty, and wearied, and whipt, and Crowned with Thorns, and mocked, and Crucified for me: O let that Mercy which made thee suffer for me so much, pardon me and save me: let thy mercies answer for my impieties, let thy Righteousness cover my sins, thy blood wash away my stains, and thy comforts refresh my soul, as my body grows weak, let thy grace be stronger, let not my faith doubt, nor my hope tremble, nor my charity grow cold, nor my soul be affrighted with the terrours of death, but let the light of thy countenance enlighten mine eyes that I sleep not in death eternal; And when my tongue fails, let thy Spirit teach my heart to pray, with strong cryings, and groans that are unutterable: O let not the Enemy do me any violence, but let thy holy mercies, and thy Angels, repel and defeat his malice and fraud, that my soul may by thy strength triumph in the joys of eternity, in the fruition of thee, my life, my joy, my hope, my exceeding great reward, my Lord and Saviour Christ, Amen.

A Prayer for a dying person, in, or near the  
Agonies of Death.

**M**ost Merciful and Blessed Saviour, have mercy upon the soul of this thy Servant, remember not his ignorances, nor the sins of his youth, but according to thy great mercy remember him, in the mercies and glories of thy Kingdome; Thou O Lord hast opened the Kingdome of Heaven to all Believers, let thy everlasting Gates be opened, and receive his soul; Let the Angels who rejoyce at the conversion of a sinner, triumph and be exalted in his deliverance, and salvation, make him partaker of the benefits of thy holy Incarnation, Life, and Sanctity, Passion and Death, Resurrection and Ascension, and of all the Prayers of the Church, of the joy of the Elect, and all the fruits of the blessed Communion of the Saints, and daily add to the number of thy beatified Servants, such as shall be saved, that thy coming may be hastened, and the expectation of the Saints may be fulfilled, and the Glorie of thee our Lord Jesus, be advanced, all the whole Church singing praises to thy honour of thy Name, who livest and reignest ever, one God, World without end, Amen.

O most Merciful Jesus who didst dye to Redeem us from death, and damnation, have mercy upon this thy Servant, whom thy hand hath visited with Sicknesse, of thy goodnesse he pleased to forgive him all his sins, and seal his hopes of Glorie with the refreshments of thy holy Spirit; Lord give him strength and confidence in thee, allwaie his pain, repel the assaults of his Sholly Enemies, by thy Mercies, and a guard of holy Angels: Preserve him in the unity of the Church, keep his senses entire, his understanding right, give him a great measure of contrition, true faith, well grounded hope, and an abundant charity, give him a quiet and a joyfull departure, let thy ministering Spirits convey his soul to the Mansions of peace and rest; there with certainty to expect a joyfull Resurrection, to the fulnesse of Joy at thy right hand, where there is pleasures for evermore, Amen.

## A Prayer for the Joyes of Heaven.

**O** Most Glorious Jesu, who art the portion and exceeding great reward of a faithful people, thou hast beautified humane nature with glorious immortality, and hast carryed the same above all Heavens, above the Seat of Angels, beyond the Cherubims and Seraphims; placing it on the right hand of thy Heavenly Father, and grant to us all the issues of thy abundant Charity, that we may live in thy fear, and dye in thy favour; Prepare our Souls with Heavenly Vertues, for Heavenly Joyes, making us Righteous here, that we may bee Beatified hereafter; Amen.

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FINIS.

